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New Haven Negroes: A Social History. By Robert Austin Warner. [Institute of Human Relations, Yale University.] by Robert Austi Warner

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tensions, the unionization movement in labor, the Ku Klux Klan, the tenant problem, the loss of foreign cotton markets, and a plague of demagogues. On the other side of the balance sheet the author points to the emergence of a rash of Southern writers and to the great strides in education. Nevertheless, his book ends in a note of pessimism: the tragedy of the South in 1940 was that it lacked statesmen and that there existed a great gulf between the political leaders and the intellectuals. Mr. Cash has written a brave and critical book about the South which deserves a wide circle of readers, including the effective political and social leaders of the South today.

*Lafayette College.*

CLEMENT EATON.

*New Haven Negroes: A Social History.* By ROBERT AUSTIN WARNER. [Institute of Human Relations, Yale University.] (New Haven: Yale University Press. 1940. Pp. xiv, 309. \$3.50.)

THE Negro in Connecticut and especially in the vicinity of New Haven has had an interesting and significant development. His part as a pawn in the West Indian trade, his relation to ethical and social questions as illustrated in the astonishing incident of the *Amistad* and the case of Prudence Crandell, are of far more than local interest; and the connection of Yale University with Negroes and Negro problems deserves thought and study.

I do not think that Mr. Warner's book is an adequate study of any of these interesting problems, and least of all does it give a picture of the inner psychological development of this group of Negroes. Mr. Warner has collected in his third and seventh chapters a valuable body of information concerning the Negro in New Haven. This covers about one hundred pages and is derived principally from the archives of the colored Congregational Church and other sources which are not indicated, as the book lacks a bibliography.

The rest of the volume is more or less conscious padding, with repetition and current gossip. The padding consists of general comments on social conditions in New England, the abolitionist movement throughout the United States, Civil War, emancipation and Reconstruction in the South, and conditions of slavery in the West Indies. All these are cognate matters, but they are not subjects upon which Mr. Warner appears to have any special knowledge, and they do not belong in any carefully reasoned study of the New Haven Negro.

In the case of this particular group, again the author allows himself to go frequently astray: he devotes six pages or more to the conventions of 1830 which took place in Philadelphia and have been studied, not, to be sure as Mr. Warner intimates, adequately, but quite as carefully as he has studied them. He is not content to study Negro leadership in New Haven but discusses Frederick Douglass and Marcus Garvey, who had little to do with New Haven; and he devotes three pages to the gifted Dr. McCune Smith, who lived and worked in New York.

Provided, of course, that funds are available for a rambling social study of over three hundred pages of which less than half are really germane to the subject, the question comes up, then—how good a job has the author done with his special thesis? Here again I am not satisfied. I have personal interest in New Haven because it was the home of my colored ancestors, and I especially commend the idea of studies of local Negro groups such as I attempted in Philadelphia in 1896. But I find in Mr. Warner's study no sense of unity or growth, no careful digestion or arrangement of his material, no conception of the inner reactions of this changing and developing group of human beings, and no comprehension of the drama involved. Some social students seem to think that because the scientist may not be emotional he has, therefore, no call to study emotion. This, of course, is a ridiculous *non sequitur*. The emotional meaning of the *Amistad* incident—of the way in which a group of people went out, in the face of public opinion, to fight the battle of helpless, stolen, black men who had murdered their way to freedom—this story, which marks a high point in American history, is told almost flippantly by Mr. Warner with, it seems to me, no adequate notion of its real meaning and the shadow of a sneer at the motives involved. The relations of Yale University to the Negro (perhaps naturally) are almost omitted, as though they formed no part of the tremendous story involving the way in which a great center of intellectual effort in the United States approached the nation's most serious social problem.

Mr. Warner impresses me as writing of the Negro group from the outside looking in, which is almost inevitable. I do not say that the only person who can write of England must be an Englishman, or that only Japanese should write of Japan; but I would insist that if a person is writing of a group to which he is socially and culturally alien, he must have some extraordinary gifts of insight. This Mr. Warner conspicuously lacks. He is not unsympathetic with Negroes nor in the slightest way inimical, but, on the other hand, he betrays no iota of real comprehension of what it meant to be a Negro in New Haven during the eighteenth, nineteenth, and twentieth centuries. The New Haven Negroes deserve better study than Mr. Warner has given them.

*Atlanta University.*

W. E. B. Du Bois.

*The Negro In Tennessee, 1865-1880.* By ALRUTHEUS AMBUSH TAYLOR, Professor of History and Dean of the College of Liberal Arts, Fisk University. (Washington: Associated Publishers. 1941. Pp. 306. \$3.00.)

UNLIKE the situation that prevailed in some of the states farther south, the Negroes occupied a subordinate place in the Reconstruction of Tennessee. Members of the black race were not enfranchised until November, 1866, and even then were not immediately allowed to hold office or serve